Volume LXXIX CHICAGO, January 10, 1918 Number 19

UNITY

Freedom, Fellowship and Character in Religion

WHY I AM A LIBERAL

"Why?" Because all I haply can and do,
All that I am now, all I hope to be,—
Whence comes it save from fortune setting free
Body and soul the purpose to pursue,
God traced for both? If fetters, not a few,
Of prejudice, convention, fall from me,
These shall I bid men, each in his degree
Also God-guided-bear, and galy, too?

But little do or can the best of us:
That little is achieved through Liberty.
Who, then, dares hold, emancipated thus,
His fellow shall continue bound? Not I,
Who live, love, labor freely, nor discuss
A brother's right to freedom. That is "Why?"

—*Robert Browning*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, JANUARY 10, 1918. NUMBER 19

Doubtless I am old, and think gray thoughts, for I am gray;
After all the stormy changes shall we find a changeless May?

After madness, after massacre, Jacobinism and Jacquerie,
Some diviner force to guide us thro' the days I shall not see?

When the schemes and all the systems, kingdoms and republics fall,
Something kindlier, higher, holier—all for each and each for all?

All the full-brain, half-brain races, led by Justice, Love and Truth;
All the millions one at length with all the visions of my youth?

All diseases quench'd by Science, no man halt, or deaf, or blind;
Stronger ever born of weaker, lustier body, larger mind?

Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not Earth as yet so young?—

Every tiger madness muzzled, every serpent passion kill'd,
Every grim ravine a garden, every blazing desert till'd.

Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless isles.

From "Locksley Hall Sixty Years After." —*Tennyson.*

The Unitarian Church of Oakland, Cailfornia, showed their appreciation of their pastor in publishing in holiday garb his four lecture sermons upon the Protestant Reformation. It made a gracious vehicle to carry abroad the New Year greetings of pastor and people.

The Greek-American Review, published in Boston, has a suspicion that Boston speaks better than it writes, and it offers as evidence many misspelled and distorted words which appear in print. It says:

> There is a movement on foot to forbid the abbreviation of the names of the States of the Union on all correspondence. Would that a similar campaign were undertaken for the suppression of all shortened nouns, common and proper, from speech and writ.

With the beginning of the year, the venerable Dr. Frederick A. Noble, so long the pastor and pastor emeritus of the First Congregational Church of Chicago, passed to his rest. He was one of the faithful workers on the Committee which had in charge the Parliament of Religions. His heart expanded to the expanding fellowship. His courage rose with the rise of faith. Generous, open, frank, and loyal, he proved himself during those revealing days to be a man to go tiger-hunting with. The cleric did not obscure the vision of the human.

Miss Fannie Bixby, who is said to be the most beloved woman in Long Beach, California, has issued another little pamphlet entitled "Non-Resistance—To What End?" It is a sad reflection on the intelligence even of Christians when they have to be reminded continually that non-resistance is never *submission* to evil, but a *super-resistance.* "Overcome evil with good" is the maxim and the method of the man who believes that words go further than bullets, that deeds of love conquer when bayonets fail. He who has no more efficient weapon with which to meet his foes than his fists, or scientific prolongations and enlargements of the same, is indeed helpless and he who trusts his fists more than the weapons of the spirit may be and often is an arrant coward. He has failed to resist evil.

How, still, a confiding world looks for "Revelations!" How near is creed to credulity! "A distinguished Bible scholar" in the western progressive city of Cleveland, in an interview as reported in a daily paper, believes that "the recent rescue of Jerusalem from the hands of the infidel" may "solve seven of Christianity's greatest mysteries, namely:

1. The burial place of the Saviour.
2. The lost books of the Kings.
3. The story of the Saviour's youth.
4. Some authentic writings of Christ.
5. The disposition of the Cross used on Calvary.
6. The birthplace of the Saviour at Bethlehem.
7. The home of the Saviour at Nazareth."

And some of the things now to be *rediscovered,* this divine hopes, will "supply even greater proof than we now possess of Christ's divinity." All speed to these explorers. It has often happened that the spade has found something more valuable than it looked for.

Edgar A. Bancroft, Esquire, is a gentleman of culture, a college graduate, promoter not only of high causes but the gospel of the proper and the becoming. He produces as well as believes in good English. Putnam & Sons, Publishers, are promoters of good literature and have done much to give due credit to the same. But, alas! Mr. Bancroft presided at the

meeting held in Medinah Temple last week where Billy Sunday revelled in extravagant, ungracious statements and undignified speech. He debauched the English language with slang. A reverend gentleman prayed for the benediction of the Most High on the flagrant utterances and irreverent flippancy of the orator. And the Putnam house has put its imprint on the title page of the "Love Stories of the Bible" by Mr. Sunday, where the Scripture rendered sacred by holy associations is paraphrased into the dialect of the saloon and the slum. The paradoxes of life continue. They are always curious, are they not?

In the face of the "severest storm ever known,"—which by the way recurs periodically, in this climate,—"Little Jack" traveled all the way from the North Side to attend the Sunday School at the Lincoln Centre last Sunday. In reporting himself over the telephone to his mother, he was overheard to say: "I should say I was glad I came. Yes, the attendance was fine. Twenty-three were present, and we had a dandy lesson." Forty-four attended the religious service at the Centre last Sunday and in the teeth of th snow-storm heard something of the "Song Celestial." So storms, whether spiritual or physical, are passing, and those who face them fearlessly have their reward. Street cars, elevated trolley and track lines run by the year. Their interruptions are forgettable exceptions. Let us plan for the normal weather of 1918. It is not well to make too much of the storm. On page 6666 will be found the announcements of the sermon subjects at All Souls Church for this month and next, upon the general topic of "Modern Mysticism"; and the outline of a series of eight "Readings in Current Poetry" to be given on Monday evenings at 8 o'clock to which all are welcome.

Prof. L. H. Hough is a Methodist preacher and teacher at the Garrett Biblical Institute, a school for the making of Methodist preachers. He lives in Evanston, the sacred city of American Methodism. Last Sunday night, "Three hundred persons struggled through the drifts to Orchestra Hall," according to the account of the *Chicago Tribune* to hear this representatitve of Methodist Christianity, this disciple of the meek and lowly, this commissioned representative of the Cross, say: "There is no room at the present time for the pacifist. He is endurable only when nothing of importance is going on. When war is acute, pacifists should be segregated and silenced." There is a Book, still popular at Garrett, we hope, which says:

Blessed are the peace-makers, for they shall be called the children of God.
Prove all things; hold fast that which is good.
Why of yourselves judge ye not what is right?
Father, forgive them; they know not what they do!
Love is the fulfilling of the law.
And now abideth faith, hope and love; the greatest of these is love.
Avenge not yourselves; vengeance is mine; I will repay, saith the Lord.
Peter, put up thy sword! They that take the sword shall perish with the sword!

Brethren, let us pray!

With the beginning of the year, the new *Christian Register* management consisting of seven members, appointed by the American Unitarian Association and the General Conference of Unitarian Churches, formally introduced the new editor, Rev. Albert C. Dieffenbach, who resigns his pastoral charge in Hartford, Connecticut, to assume his new duties on January 4th. From this on, the *Christian Register* is a denominational trust and it now rightfully appeals to the denomination for support. In taking this step after its nearly a century of independence, it has but followed the path of necessity pursued, we believe, by most of the religious journals. The advent of the magazine and the daily paper into the advertising world has practically left all weekly religious papers without that advertising patronage which makes life possible. This necessity awakens new hopes and places new responsibilities. We hope that the *Christian Register* will profit by the change, and that the editorial sanctum will still be a prophet throne. The "Denominational organ" must of necessity be the reporter of things done, an interpreter of the *status quo,* a medium of communication between the like-minded, but there is also a place for pioneers, explorers, leaders up lonely heights, advocates of truths unpopular. The *Christian Register* has a record to maintain in this direction. UNITY welcomes the new editor and trusts that the spelling of his name will not bring to him the reproach of the patriotic or the distrust of the militant Christians. Here's our hand, *Christian Register!* comrade in many a campaign, comrade all the more when great issues divided us and when we sought the common goal on different but always parallel lines.

The announcement of the "New England Conference of the Free Religious Association of America," held in Boston on January 6 and 7, did not arrive in time for an earlier notice. Six services were announced. On Sunday evening, a religious service was held at the Arlington Street Church, of which Rev. Paul Frothingham is pastor. The sermon was preached by Rev. William Lawrence Sullivan, minister of the Church of All Souls, New York, and Vice President of the F. R. A., his subject being: "Spiritual Bankruptcies—Will Religion Learn the Lesson?" On Monday at 11 A. M. a meeting in conjunction with the Universalist Ministers Association

was held at Bolton Hall, Rev. John Haynes Holmes making the leading address. Monday at 1 P. M., occurred the joint meeting of the Directors of the F. R. A. and editorial contributors to UNITY. On Monday at 3 P. M., a round table discussion of "The Future of the Free Religious Association" was held by the members of the Twentieth Century Club. At 6 P. M. on Monday, there was a fellowship supper at the Boston Architectural Club, with addresses by Professor Clarence R. Skinner, Mr. Holmes and others. At 8 P. M. a public meeting at Lorimer Hall, Tremont Temple, with John Haynes Holmes speaking on "The New Religion." All this is intimately connected with the interests of UNITY and we will be glad to report these meetings further. In this connection, we are glad to call attention to the announcement found in our news columns, of the significant course of eight lectures to be given on successive Sunday afternooons at 3 o'clock, beginning January 13th, at 2 Jefferson Hall, Trinity Court, Boston, by George Willis Cooke on "Religion As a Social Expression of Civilization." Mr. Cooke is pre-eminently qualified to deal with these subjects in a scholarly, appreciative, and constructive fashion, and we are sure that the lectures, when delivered, will deserve publication in some permanent form.

We recognize with *Gale's Magazine* the ethical complexity involved in the problem of birth control. There are cases in which the limitation of offspring becomes a solemn duty, but there are more cases we fear, particularly among the so-called "favored class" in which the advent of a child would be a visitation from above. Alas, for home or nation that closes the gates of Destiny against the onflowing stream of human life. Birth control has been defined, according to this magazine, "as giving short weight at the fountains of human potentialities." The very perplexities of the problem lifts it into the sanctities. It is not a matter for flippant platform agitation. The sanctities must not be paraded in vulgar rhetoric. In the confidence of the physician's consulting room, the privacy of the confessional, ecclesiastical or otherwise should man and woman consider the higher responsibilities of parentage. Nature has so charged life with potency that the high responsibilities promptly bloom into inspirations. Anxieties and agonies give way to joys unspeakable. The Magnificat put into the mouth of Mary by the Author of Luke is the high watermark of originality and poetic inspiration in the New Testament. Religion and science has no more pressing tasks in hand tfiat to multiply the Marys who out of grateful hearts can chant the Magnificat, transferring it from an altar hymn into a fireside song:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaid:
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is unto generations and generations
On them that fear him.
He hath showed strength with his arm;
He hath scattered the proud in the imagination of their heart.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.
He hath given help to Israel his servant,
That he might remember mercy
(As he spake unto our fathers)
Toward Abraham and his seed forever.

Editorial Recruits

We cannot, with the beginning of the new year, give expression to the larger plans, the new hopes and the renewed confidence of UNITY in any more striking fashion within the limits at hand than by introducing to our readers three new members of the editorial staff, each of whom comes to us with special equipment and with the understanding that as circumstances permit, they will contribute from their special point of view material, information and inspiration along the central lines indicated by our name, our motto and our affiliations.

George Nasmyth is the author of "Social Progress and the Darwinian Theory; A Study of Force as a Factor in Human Relations," published by Putnam's Sons in 1916. This book was written at the suggestion of Norman Angell, who, in his introduction to the same, says: "This is a work which direly needed doing; and all students of those subjects which really do represent the social foundations will be grateful to Dr. Nasmyth for having contributed to it." Dr. Nasmyth is a member of the Board of Directors of the Free Religious Association, has been intimately connected with the Ginn Peace Foundation with headquarters at Boston. He is a Quaker pacifist. He has studied at different European universities and is now associated with Dr. Garfield in the Fuel Administration at Washington.

Rev. Frank C. Doan has recently resigned his pastorship of the Unitarian Church of Summit, N. J., on account of his peace propaganda. Mr. Doan has made himself known and felt, at least among the younger members of the Unitarian ministry, by his advocacy of the "Quarter-Hour Communion," a systematic attempt to cultivate spiritual life by reflection and contact with the great seers of history. We hope that Mr. Doan will be enabled to enrich the columns of UNITY from time to time with interpretations of that mysticism which is the root of all religions and the permanent element which abides beneath and beyond forms and formulas.

Chester Lloyd Jones, already adequately introduced

in the accompanying editorial on "Mexican Affairs," has had special opportunities to acquaint himself with the Spanish American world. After receiving his degree of B. L. from the University of Wisconsin, he received the Harrison Fellowship at the University of Pennsylvania and studied in Berlin and Madrid in 1905-6. During his professorship of Political Science in the University of Wisconsin, 1910-17, he has published the following books: Consular Service of the U. S., 1906; Economic History of the Anthracite Tide-Water Canals, 1907-12; Readings on Parties and Elections, 1912; Statute Law-Making in the U. S., 1912; Carribean Interests in the U. S., 1916, a book which was noticed at length in the columns of UNITY.

With Jones to keep track of the Spanish American world, Sunderland to watch the interests of Japan, Wendte, the most active internationalist in the Unitarian ministry, who even in war times is in close touch with the movements in Europe making for universality, Starr to report from unexpected quarters of the globe at unexpected times, Cooke to interpret the world movements toward the emancipation of woman and the enfranchisement of labor, David Starr Jordan out of his ripened years and wide reading to apply the method of science and the conclusions of the free mind to the problems of human life and the interests of civilization, and with the members of the old guard to do perhaps a little better the work they have always tried to do,—UNITY, with its face to the future, asks the renewed co-operation of all its readers. Though suspected and somewhat despised, much spoken against by clerics and laity, we still rejoice in the consciousness of a royal fellowship. UNITY is not lonesome and is not leading a forlorn hope. The military forces of the world act spasmodically; armies pass in review, are disbanded and forgotten. The peace forces of the world are persistent, continuous. Their message and their messengers are for all times and for all peoples.

The Peace Parley

"Parley" is French for "Talk." Parleying is fairly on. The "Talking It Over" has begun. The inevitable and triumphant road to peace is fairly opened. Lloyd-George has spoken the latest word—at present the authority. They are words looking not towards the trenches but towards a council chamber somewhere. The munitions in his address are sun-clear statements, rational sentences, appeals to reason, and to justice, not statistics of guns, aeroplanes or goblin *"tanks"*—the latest invention of the wicked god of war. We have before us, pasted in parallel columns, Lansdowne's appeal, Czernin's propositions, Turkey's announcement, and Lloyd-George's statement. We have cancelled the numbers where the agreement is either specified or implied, and there remain but very few points over which to dispute. There is another statement due, in view of these propositions from Europe. The world awaits the last word from the United States. It will put itself hopelessly behind the times if it persists in dealing only with munitions and armed men rather than bring its *words,* HIGH WORDS, WISE WORDS, into the parlor,—the place of parley,—the talking-room, of the militant nations.

After the process of cancellation is complete, there remains chiefly the absence of adequate emphasis. All these four propositions imply the restoration of treaties, the discussion of international problems, and the adjustment of damages and of the rights of the minor powers, by conference. It is fair to presume that all of these statements contemplate such a conference to settle details. There only remains for these powers to make explicit the League of Nations which will immediately set itself to the high tasks of establishing an international court of equity, and the systematic reduction of armament which is not only made possible but demanded by admission already offered by these spokesmen.

The English dispatch announcing Lord Lansdowne's propositions, said: "This has been hailed as the most remarkable document of the war, and greeted as the most formidable attack yet made on the 'Lloyd-Georgian knock-out blow policy.'" But Lloyd-George has spoken. He has improved on Lansdowne.

Now let Wilson improve on Lloyd-George. On with the talk! Welcome to the parlor, the place of talk, you hostile nations! Conference and more conferences, negotiation and more negotiations are in order.

At present writing the papers suggest that Lansing may go abroad. Let the man who takes his place be a man not only with brains but with an international consciousness, a heart for all mankind. Whatever vacancies may occur in the home cabinet, let them be filled by men of vision, men who believe in democracy at home and who hate Prussianism whether it flies the German or another flag.

Lloyd-George, Lansdowne, Czernin, the President of the United States, and last and more astonishingly, the "unspeakable Turk," have spoken. What if the next speaker joining this parley should be even the Kaiser himself. There is a snatch of an old hymn applicable to the situation:

> "While the lamp holds out to burn,
> The vilest sinner may return."

LATER: Wilson has spoken. A fifth column has been added and the law of cancellation applied. It worked well. Wilson has confirmed the best in all of them and made some vital additions on his own

account. The only thing lacking now is what legislators call an "enabling clause." Let the proposition be made by some interested power to the others and the parley will continue and peace will come, and the war will *end* without being *won*. Mind will conquer. Justice will assert itself at last without the help of bayonets. Let lives be saved by hastening the inevitable,—the coming of reason,—the restoration of reason.

Mexican Affairs

UNITY has always been interested in Pan-Americanism as a step toward an organized world. Protestant Christendom, even of the liberal type, has been prone to bound civilization, as far as it touches the life of the Christian world, with the boundaries of Europe and of the United States and Canada. If a leap is made into remote territories, it is into India; latterly there has been a tendency to cultivate religiously Japan and China, but the great splendid, mystic realm of Spanish America is a negligible quantity, even among the intelligent. Only now and then an academic drive is made on the part of those interested in the Spanish language and history or in South American trade. But here is the southern half of the western hemisphere without the pretension of a crown; a group of republics, which, popular conception notwithstanding, have established in many places metropolitan elegance, contributed to the arts, developed schools, and are creating a literature that challenges the admiration of the noble and invites the interest of the favored.

We rejoice, then, in the establishment of the Doheny Foundation. Mr. Doheny is a gentleman of wealth, residing in Los Angeles, California, where for thirty years he has had intimate association with Mexicans. He is a man who believes that the great mass of the people in Mexico are worthy of confidence; that they seek to realize the benefits of an industrious, self-governing community. Believing this, he must believe that Mexico deserves the interest and attention of all students of human progress.

The aim of this Foundation is to gather, by means of scientifically trained persons, facts that have to do with the industrial and social life of the Mexicans. Such material will have a human interest far beyond the industrial and economic value.

This commission has been formally connected with the University of California, where the preliminary work is to be conducted, with the unparalleled resources of the great Bancroft Library and the research work carried on by that man who knew how to use great wealth on high and long lines.

Chester Lloyd Jones of the Department of Political Science of the University of Wisconsin, has obtained a year's leave of absence from that institution for the purpose of organizing and directing this research. A group of professors selected from the leading American universities has been in session for the past two months at the Bancroft Library of the University of California. They have been engaged on a preliminary study of the social and economic conditions obtaining in Mexico, a subject to which it is proposed to devote a year's work. The purpose of the study is to enlighten the American public as to conditions in that country. It is not presumed that an exhaustive study can be made in the time indicated, but it is hoped that enough may be accomplished to give a sketch of the national life of Mexico and to show some of the more salient problems with which the Mexican people have to deal.

The investigation has been made possible by the gift of Mr. Edward L. Doheny of Los Angeles, a pioneer in the development of Mexican natural resources, and a man thoroughly in sympathy with their aspirations toward fuller life and greater popular participation in their own government. In his own dealings in Mexico he has always followed "a Mexico for the Mexicans" policy; he is opposed to all intervention or interference in Mexican affairs.

The group of scholars selected he believes will do a thoroughly disinterested piece of work in investigating and reporting conditions as they find them. They will have no propaganda to forward, no story to "sell." The report they will make will represent, it is hoped, a dispassionate but sympathetic discussion of the problems of a country to which we are more closely allied than to any other non Anglo-Saxon nation,—a character lacking in the great majority of the material printed about our southern neighbor. It should contribute to the better understanding which all well wishers of Mexico and the United States ardently hope to see develop as the realization grows upon us of the fact that our points of common interest overshadow our differences.

The following is the list of the research members above referred to:

BLAIR, WILLIAM L.: A. B., Stanford, 1906; editor and editorial writer, 1906-1910; news editor Pasadena *Star* and *Star News*, 1911-1917.

CHRISTIE, EMERSON BREWER: A. B., Yale, 1901. In Philippine Service, 1901-15, serving as Principal of Industrial School, Interpreter, Assistant Ethnologist, Assistant Chief, Division of Ethnology Bureau of Science, and Assistant Superintendent Philippine Museum, Instructor in Spanish, University of Michigan, 1915-16. Professor of French, Temple College, Philadelphia, 1916-17.

CLELAND, ROBERT G.: A. B., Occidental College, 1907; A. B., Princeton, 1909; Ph. D., Princeton, 1912. Major: history; minor: political science, economics. For five years teacher of history, economics or political science, and engaged in research in libraries and in the archives of the State Department.

CUMBERLAND, W. W.: A. B., Occidental College; A. M., Columbia University; Ph.D., Princton University. Assistant Professor of Economics, University of Minnesota;

Chief of Division of Research in Agricultural Economics, University of Minnesota. Formerly Manager Markets Information Service, Minnesota State Committee of Food Production and Conservation. Economic expert for Minnesota Commission of Public Safety.

JONES, CHESTER LLOYD: B. Litt., University of Wisconsin, 1902; Ph. D., University of Pennsylvania, 1906. Instructor political science, University of Pennsylvania, 1906-1910; assistant editor, Annals of Am. Acad. Polit. and Social Science, 1906-1910; member Ednl. Commission of Pan-Am. Assn. for International Conciliation, to visit universities of South America, 1914; Professor of Political Science, University of Wisconsin, 1910-1917.

MACKLIN, THEODORE: B. S. A., Iowa State College, 1911; Ph. D., University of Wisconsin, 1917. Lecturer Extension Dept. Iowa State College, 1911-1912; in charge of Agricultural Economics teaching and experiment station work in Kansas State Agr. College, 1915-1917 (now on leave). Has traveled as observer on land problems in China, Japan, Hawaiian Islands, Canada, and United States.

MARTIN, PERCY ALVIN: A. B., Stanford, 1902; A. M., Harvard, 1907; Ph. D., Harvard, 1912. Professor of History and French, Whittier College, 1904-1915; Lecturer in Latin-American History, Harvard, 1915; Lecturer in South American History and Institutions, University of Washington, Summer Session, 1916; Assistant Professor of European History, Stanford, 1908-1917.

POWELL, FRED WILBUR: A. B., Stanford, 1904; A. M., 1905. Editor and Finance Investigator, Bureau of Municipal Research, New York, 1908-1909; Director, Bureau of Municipal Research, Philadelphia, 1909-1911; with Peter White, certified public accountant, Bridgeport, 1912; special accountant, Comptroller's office, St. Louis, 1912-1913; Statistician, Board of Arbitration, Conductors and Trainmen vs. Railroads in Eastern Territory, New York, 1913. Editor, American Industrial Commission to France, 1916-17. Investigator, Carnegie Institution, resulting in collaboration with F. A. Cleveland in Railroad Promotion, 1909, Railroad finance, 1912.

ROBERTSON, JAMES ALEXANDER: Ph. B., Adelbert College of W. R. U., 1896; honorary degree L. H. D. granted by W. R. U., 1908. Librarian, Philippine Library, Manila, P. I., 1910-1916; with Bureau of Insular Affairs, Washington, D. C., 1916; with Historical Research Department of Carnegie Institution of Washington, April, 1916, to June, 1917, engaged in compiling the cartographical section of the Historical Atlas being produced by the said Institution; Chief Research Div., Bureau of Foreign and Domestic Commerce, Washington, D. C., resigning to join the Doheny Research Commission.

THOMPSON, HERBERT COOPER: A. B., Stanford, 1896. Newspaper work, 1900 to 1917.

TOURTELLOT, IDA A.: A. B., Vassar College, 1900. Normal Instructor and Critic Teacher, Normal Training School, Fall River, Mass., formerly teacher of Sociology and Psychology, Hampton Institute, Hampton, Va. (Now on leave.)

YOUNG, ARTHUR NICHOLS: A. B., Occidental College, 1910; A. M., Princton, 1911; Ph. D., Princeton, 1914. Professor of Economics, Presbyterian College of South Carolina, 1912-13; Instructor in Economics and Social Institutions, Princeton, 1914-17; Economist in Research Bureau of War Trade Board, Washington, D. C., 1917.

The following persons have been organized into an advisory council to co-operate with the above board:

H. E. Bolton, Bancroft Library, University of California; R. T. Ely, University of Wisconsin; Paul Goode, University of Chicago; C. H. Grosvenor, Editor National Geographic Magazine; J. F. Jameson, Editor American Historical Review; T. J. Jones, Phelps Stokes Foundation; Julius Klein, Harvard University; Elwood Mead, University of California; E. C. Moore, President Los Angeles Normal School; Bernard Moses, University of California; Charles M. Pepper, Washington, D. C.; H. I. Priestley, University of California; F. Probert, University of California; David Snedden, Teacher's College, New York City.

The Break-Down of War

The passing of the old year (1917) into the new (1918), brings to our attention no more impressive fact than what I may call the break-down of war as a method of settling disputes between nations.

It will be universally conceded, I imagine, that when the Great War broke upon the affrighted world in August 1914, nobody dreamed that it would last so long, or cost so much. It was in Germany that the hopes of swift and complete victory were soaring highest at the outset of the struggle. The armies of the Kaiser were to capture Paris in six weeks, and reduce France to the condition of a dependent province; they were then to turn to the east and conquer Russia; and finally was England to be embattled and overthrown at leisure. No prospect was ever brighter or seemed more certain of fulfillment. And yet look at the result! Germany has today been fighting unremittingly for three years and four months with the greatest military machine the world has ever seen. She has been victorious on nearly every field, and occupies at this moment thousands of square miles of conquered territory. And yet everywhere her enemies stand in arms against her, and victory is as far away as ever!

The hopes of the Allies in the fall of 1914 were altogether different. The members of the Entente understoood full well that they were confronted by a terrific task, and grimly they set themselves to its performance. The longest period of time, however, which was suggested for the business was Lord Kitchener's three years, and this distinguished soldier was almost alone in making this gloomy forecast. Today the three years are gone, and the fourth year is well started upon its way. The massing of men, money and munitions against the enemy during this time surpasses anything known or even conceived of by the mind of man. But victory over Germany seems still to be indefinitely postponed!

Especially was the year 1917 one of bitter disappointment to both sides of this vast struggle. Stupendous offensives were projected, as by the Germans in Italy, and the English at Cambrai; they were carried through with matchless determination and with unprecedented cost of men and supplies; but always they broke down, or were halted by the enemy. Every military experience of this past twelve-month seems inevitably to confirm the thesis of the great expert M. de Bloch, in his *The Future of War*, that the power of the defensive has been so vastly increased in modern times over the power of the offensive, that decisive and complete victory on the field of battle has been rendered so difficult as to be well nigh unattainable. The Germans have apparently abandoned all

hope of victory, as witness the astounding peace terms submitted to the Russians at Brest-Litovsk, against which the junkers are raving like madmen. The Allies still cling not unreasonably to the hope of an ultimate triumph, but the best soldiers of England and America unite in declaring that this end cannot be reached for a period of at least three and perhaps even a dozen years to come!

The discovery of this impressive fact of the indecisive character of modern warfare, is producing various results. In the first place, the militarists of all countries are adopting a much more moderate tone than that which was prevalent in the early days of the struggle. A Clemenceau shout for "Victory" is occasionally still heard; but much more characteristic are the recent utterances of Charles William Eliot, in America, and Lord Lansdowne, in England, calling for consideration at least of a negotiated peace. Secondly, this prolongation of the war is causing deep popular unrest in all countries. Nowhere in Europe today is revolution improbable. Lastly, and most important, this fact is more and more convincing men of all classes, of all countries, of all varieties of opinion, that war has in our time become impossible. War is destructive beyond all control. Its cost surpasses all estimate. Add now to these two facts the further fact that war must be indefinitely prolonged if the stronger side is to win a final victory over the weaker, and the conclusion is inevitable. War under modern conditions has simply broken down as a method of settling disputes between nations. It is a method which brings not decision, but only death, destruction and despair. War and civilization, in other words, are become today an impossible combination. They can no longer keep house together in the same world. One or the other must go. If war is to continue, civilization will be not saved but extinguished. If civilization is to endure, war must be abolished. At last the choice must be made—and made this time forever!

It is this fact which makes the present moment the most awful, and at the same time the most hopeful in human history. For once this issue is made clear, it is unbelievable that war will not be straightway and forever done away. The end of this war shall be the end of all war! This new year shall be memorable as the last year in which man met man in battle. It is possible of course that this may be too good to be true. For all his unutterable woes, man may not yet have learned the lesson. But I for one have hope. I listen for that "mystic trumpeter" of Whitman who called at last not "war's wild alarums," but that "higher strain than any yet" of "war, sorrow, suffering gone—the rank earth purged—nothing but joy left!"

JOHN HAYNES HOLMES.

Church of the Messiah, New York City.

A German Appeal for World-Peace

The declaration of which a translation follows was made public by five prominent clergymen of Berlin during the Luther Quadrocentenary, and reprinted in the Swiss newspapers in early December. It discloses the earnest desire of the German community for peace, and breathes quite a different spirit from the official utterances of that country on this subject. This declaration has a very different ring from many of the utterances of German pastors and professors with which a militant press has, alas! been able to acquaint us. When we consider under what duress the independent and conscientious minds of Germany are constrained to avow their opinions, we are justified in reading between the lines of this declaration a still deeper note of conscience and Christian feeling as reassuring as it is hopeful for a world-peace not far away.

In this commemorative month of the Reformation we, the undersigned, pastors of Berlin churches, acting in conjunction with many Protestant men and women, feel ourselves obligated to make the following declaration, which is also intended to be an answer to manifold demonstrations of a similar character which have reached us from neutral countries.

We, German Protestants, conscious of the Christian heritage and Christian aims which we hold in common with them, extend to all fellow-believers, to those also in enemy countries, our heartfelt and brotherly greeting.

We recognize the deepest causes of the present war to lie in the anti-Christian powers which control the lives of the peoples of the earth; their mutual suspicion, their worship of force, and their covetousness; and we behold in a peace by mutual agreement and reconciliation, a peace that is worth striving for.

We find the obstacle to an honest and closer approach of the nations to be mainly the unholy rule of lies and phrases by which the truth is silenced or distorted and false opinions are circulated, and we call upon all, in all lands, who desire peace, resolutely to combat this evil.

We feel it a duty, in view of the present frightful war, in the name of our common Christianity, henceforth to strive with determination that war, as a means of settling differences between peoples, shall disappear from the earth.

Dr. K. Aner, W. Nithack-Stahn, O. Pless, Dr. F. Rittlemeyer, R. Wielandt.

C. W. W.

LITTLE BIT OF FOOTSTEP.

Little bit of footstep, how do you go,
Dancing all the long day airy as a glow;
Bouncing in the sunlight, bubbling in the dew—
Little bit of footstep in a magic shoe.

Little bit of footstep, here you are and there,
Patter in the hallway, tripping on the stair,
Running where the rose runs over lane and lea,
All across the meadow and back again to me.

Little bit of footstep, little heart of light,
Silver are the dream-stars twinkling through the night;
Maybe 'tis the fairies give you feet of wing,
Dancing like the May-wind on the hills of spring.

Maybe, little footstep, they are of the dew,
Light upon the velvet, violet vales of blue;
Dancing down the sunbeams all through the day,
Till the silver sleep-webs tangle them in play.

The Baltimore Sun. —*Folger M'Kinsey.*

THE PULPIT

The Christ of Dogma Versus The Jesus of History

Sermon delivered by John Haynes Holmes, Church of the Messiah, New York, December 23, 1917

The question that I am raising for discussion here this morning is none other than the latest aspect of that great problem of the person of Jesus which has occupied the Christian mind, to a greater or less degree, ever since the passing of the Nazarene on Calvary. In the beginning, of course, this problem took the characteristic form of speculation as to whether Jesus was an ordinary human being, or, in some miraculous fashion, a super-man or divinity. As the result of influences which are perfectly understandable and therefore not at all mysterious or extraordinary, it came to be very generally believed that Jesus was divine; and immediately speculation was turned to the question of the nature and origin of his divinity. Was he God himself, or simply a derivative or manifestation of God? Was he to be described as identical with the Godhead, or only similar thereto? Were there two natures within his person, the human and the divine, or was there only one? If two, were the natures mingled, or was the higher super-imposed upon the lower? It was questions such as these which engaged the energies of Christian thought for fifteen hundred years, or more. Then in the eighteenth century, there came the great rationalist revival in France and Germany; and in the last century, the higher criticism of the Bible and the historico-scientific study of the career of the Nazarene. With these movements, there came an immediate return of the original question, so long forgotten, as to the humanity or the deity of Jesus; and this is the question which is still very much with us at the present moment. The approach to this problem is different today from what it was in the early days of Christian history. Our phrases, our ideas, our methods or argument, have all been greatly changed. But in essence the question before us is identically the same as that which was debated by the Jewish Christians in Jerusalem and the Gentile Christians in Antioch and Corinth. Was this prophet of Nazareth a man, or was he God or the Son of God?

It may be helpful to us in our consideration of this problem, if we note for a moment the contradiction which is involved in these two competing figures of Christological speculation.

On the one hand, there is that stupendous figure which bulks so large in all the creeds of Christendom, and which therefore may be described as the Christ of Dogma. This character makes his first appearance in the epistles of St. Paul, wherein he is set forth as "the Risen Christ," "the one mediator between God and man," "the image of the invisible God," "the first born of every creature," "the fullness of the Godhead bodily." Then come the stories of the wondrous birth, wherein he is described as "conceived of the Holy Ghost and born of the Virgin Mary." In St. John's Gospel, he is become "the Word of God (which) was in the beginning with God, and (then) was made flesh and dwelt among (men), full of grace and truth." The Apostles' Creed refers to him as the "only begotten Son, our Lord, who . . . . sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead." And the climax is reached in the Nicene Creed, wherein he is spoken of as "God of God, Light of Light, very God of Very God, begotten, not made, being of one substance with the Father." The Christ, thus elaborately described, is of course the central figure in the tremendous theological drama of the Atonement. Man, created perfect by God, has fallen into sin. Inasmuch as the sin is directed against God, it is an infinite sin, to be punished by an infinite penalty, and relieved by an infinite sacrifice. As man is finite, he is necessarily helpless to save himself from the awful doom of his wrong doing. The mercy of God himself must bring deliverance. And it is this which comes at last in the descent of God out of heaven in the person of his Son, the Christ, his voluntary death upon the cross in atonement for human sin, and his return to heaven as the judge of men thus challenged to believe on him. In all this, as we can see, the Christ is a character not of history but of theology. He plays his part not in a human but in a divine drama. He moves not on the earth among his fellow mortals, but through the cosmos amid the stars and angels. He is in the last analysis not man but God. In order to know him and understand his connection with humanity, we need not the annals of the race but the story of that creator which was "before all worlds," and which will be when all worlds have disappeared.

Very different from this Christ of Dogma is that other figure, inconspicuous in theology but epoch-making in the record of human annals, which may be called the Jesus of History. This character appears first as a little child in Nazareth, a hill town of Galilee in Palestine, the son of poor Jewish parents, Joseph, a carpenter, and Mary, his wife. At about thirty years of age, this Jesus is attracted and deeply moved by the vigorous preaching of a young man named John, and called "the Baptist"; and after the arrest and imprisonment of this leader, himself becomes a preacher of stainless personal purity, of profound compassion for the sinful, the unfortunate and the downtrodden, of boundless wrath against injustice and oppression of every kind, and of such eloquence of speech as has seldom graced the lips of mortal man. One of the common people himself by birth and training, he gathers a group of humble workers about him as a disciple band, seeks out the multitudes wherever they gather in market-places, or on the hillsides, or by the shores of the lake, and talks to them of righteousness and love. Always his preaching centres about the Kingdom, by which he meant an ideal society on earth, understood not so much after the pattern of a political state as of a family, of which God is the father, and all men brethren one of another. Entrance into this Kingdom is conditioned upon the child-like attributes of simplicity, humility, unworldliness. The laws of the Kingdom are love which knows no bounds, forgiveness which recognizes no exception, service to all in need. The members of the Kingdom are the meek, the merciful, the righteous, the pure in heart, the peacemakers. The final and

complete establishment of the Kingdom depends upon acceptance of the triumphant faith that "love never faileth." Up and down the land he goes, proclaiming this revolutionary gospel of the Kingdom, gathering about him as a mighty throng the poor, the lost, the hunted. Speedily he becomes the enemy of all who trust in convention, profit from injustice, practice hypocrisy, unrighteousness and cruelty. Fearing him, these people track him, misrepresent him, at last arrest him. First he is tried by the church, and then by the state; by both, fittingly enough, he is condemned. And on the saddest day in all of human history, this brave young man is nailed upon a cross, lifted high above the mob which taunts him, and left to die in shame and agony. This Jesus of History knows nothing of doctrines of original sin, atonement and salvation, but only of deep facts of brotherhood and love. He came to men not down from the bright heavens above, but up from the dark pits of human misery below. He stands not as the agent of a theological redemption, but as the teacher of a higher order of human life, the prophet of a new and better day for men, the comrade of all who suffer and are lost. He is not God, or in any unique sense the Son of God, but in all things like as we are. Simply a man, who saw certain truths of spiritual and social life with perfect clearness, trusted them with absolute courage, and gladly went to his death for their sake!

Now it is this Christ of Dogma and this Jesus of History who are competing for the allegiance of men's minds and hearts today exactly as they competed in the earliest days of Christianity. From one point of view, of course, it must be admitted that this competition may have very little significance. Both figures, the divine and the human, the theological and the historical, have inspirational qualities which bring strength, courage and abiding faith to those who accept them. Nothing is more remarkable than the fact that again and again those who regard Jesus as God incarnate in human flesh, and those who regard him as simply one of the supreme spiritual leaders of the race, find his personal example working out in exactly the same terms of moral stimulus and spiritual guidance. The one group insists on speaking of Christ, and the other of Jesus the Nazarene, but in their hours of life, as contrasted with their moments of speculation, they "own in (him) the light, the truth, the way," and unite in addressing him together as "our Friend, our Brother, and our Lord." From the doctrinal point of view, in other words, these two personages, the one of dogma and the other of history, meet at no single point; but from the practical point of view, they seem to be well nigh identical. It is as though the Christ of Dogma and the Jesus of History were only two vessels, very different in shape and color, into which had been poured the same great tide of "living water." In both cases equally, this water serves to purify and refresh the soul. Matthew Arnold has given expression to this thought in his famous sonnet, *The Better Part,* wherein he answers those who fear that, if Jesus was not God, his spiritual influence is gone.

> Was Christ a man like us? Ah! let us try
> If we, then, too, can be such men as he!

The best statement of this fact, however, is found in Richard Watson Gilder's *Song of A Heathen,* whom he represents as sojourning in Galilee in the year A. D. 32.

> If Jesus Christ is a man—
> And only a man—I say
> That of all mankind I cleave to him
> And to him will I cleave alway:
>
> If Jesus Christ is a God—
> And the only God—I swear
> I will follow him through heaven and hell,
> The earth, the sea and the air!

Now that there is great truth in such a point of view as this, must be obvious enough. It is attested not only by sound psychology, but by multitudinous human experience. I cannot believe, however, that even at best this truth can be regarded as anything more than a kind of half truth. To my mind, there is more difference even in an inspirational way, between our thought of Jesus as God and Jesus as man, than we commonly realize, as I shall hope to show a little later on. In both cases, we have figures of ineffable dignity and power, but I doubt if the practical influence is as emancipating and uplifting in the one case as in the other. But even if this influence were identical, I should still contend that there are other points of view to be considered than merely the inspirational. There are other matters of importance than the direct personal effect upon a single individual soul of a great figure of theology or history. What we have to consider here is the whole problem of Jesus in relation to the destinies of the race both here and hereafter; and this wider sweep of vision, it seems to me, makes necessary definite choice between the Christ of Dogma and the Jesus of History. All of what this vast problem involves, I am unable, of course, to specify at such a time as this. But there are certain illustrations of my thought which are easily available; and these I would beg now to offer as arguments for the acceptance of the Jesus of History in preference to the Christ of Dogma. For the religion of our time at least, I believe, it is the man and not the divinity that should lead our lives.

(1) In the first place, may I submit to your consideration the fundamental question of the truth. I mean by this, of course, the fact as to whether the great preacher of ancient Galilee is shown by the historical evidence available to have been a human being or a deity; and the moral obligation laid upon us as honest men to accept the fact which is established by scientific investigation. In recent times, largely as the result of the teachings of a certain school of philosophers, there has been a tendency in matters of this kind, to substitute the pragmatic standard of utility for the idealistic standard of truth, and thus to find an answer to our problems in spiritual desire rather than in intellectual veracity. The truth, says Prof. William James, is that which "works." If a doctrine brings psychological satisfaction to the souls of men, if it "works" in the sense of making life easier and lifting it higher, then it may be accepted as true, at least for us, even though the weight of historical and scientific evidence is against it. How this works out in the case of the Christological problem, is shown to perfection in the great work, recently published by President G. Stanley Hall, on *Jesus the Christ in the Light of Psychology.* In this remarkable book, the author takes up, one after another, the various doctrines of the Christ—his

divine person, his miraculous birth, his miracles, his resurrection, his ascension—and shows how they came into being, and found universal acceptance, as a result of certain well-understood psychological needs of that ancient day. As the centuries have gone on, these doctrines of the deified Christ have been modified from time to time, to meet the changing spiritual desires of men's souls. But at bottom they have remained the same, for the simple reason that there are certain eternal necessities of the religious consciousness which they meet successfully; and today, as formerly, they still hold sway within the human heart. It is true, says President Hall, that these ideas find no support in the historical records of the period in which Jesus lived. It is true as well that they can find no place in that scientific interpretation of the world which is the commonplace of our time. No modern mind can accept for a moment, as historically credible, the stories of the nature and achievements of the God-man, Jesus Christ. Psychologically, however, if not historically or scientifically, says President Hall, these stories are true. They correspond to certain needs of the soul which must be answered. They lift the religious life to that plane of contemplation and endeavor, wherein salvation is alone possible. In a single word, they "work," and therefore are to be accepted and used for all that they may be worth.

Now that the truth may be defined as that which works, I verily believe. This must be true, in the long run, if this is an ordered and not a chaotic universe. But I would deny, without reservation of any kind, that an idea or doctrine may be said to work, when it throws into hopeless confusion every law and principle of my intellectual life. That the claims of the intellect have been dreadfully overworked in this rationalistic age of ours, I am quite willing to admit. That a greater emphasis should be laid upon the soul and its needs, is altogether wholesome. But it should never be forgotten that the mind has its place in the peculiar combination of faculties which is known as personality, and that no answer to any question can be regarded as practicable which puts at utter defiance our mental standards. What is true must satisfy the whole of our being, and not one part at the expense of any other part. Hence my insistence that the claims of truth, intellectually interpreted, must be regarded in this controversy between the Christ of Dogma and the Jesus of History! This very title, the Jesus of History, shows clearly enough the direction in which we must move. The primary question here, as with every great man who has ever lived, is the question of fact. Who was this man, where was he born, what did he do, how did he die, what did he contribute to humanity? The answers to these questions must be sought in the same place where answers to similar questions are always sought—first, in the laws which are known to govern the appearance and activity on this planet of a human being, and secondly, in the records which history has preserved of this particular human being. If, as is claimed, the laws of life were all suspended in the case of Jesus, and for the first and only time in human experience, God descended out of heaven and lived for a time among men, there must be impressive evidence of this stupendous fact in the historical record. So far from finding such evidence, however, we find just the opposite. In the New Testament, which is all the record we have of the life of the Nazarene, two things are plain—first, that this preacher lived and died as a man, was accepted by his contemporaries as a man, did the work of a man, who was dowered with the characteristics of one race, and confined by the necessary limitations of one time and place in history; and secondly, that the person of this preacher, as soon as the man himself had perished, was seized upon by the superstitious imagination of his age and speedily transformed, by a process of deliberate theological speculation, into the likeness of a divine being. All this is a matter of record. It is a fact, like the movement of the earth around the sun, or the evolutionary origin of species. And the fact in this case, as in every other case, we are under obligation as moral beings to accept. There is here no choice of what we want to believe, or find it helpful to believe. As well say that we can believe that the sun is in motion about the earth from east to west, because the mind finds it easiest to hold this picture, as to say that we can believe that Jesus rose from the dead, because the mind is helped thereby to a faith in immortality! Certain things here are so, and not otherwise. All historians and biographers of our day are agreed that among these things that are so, and not otherwise, is this Jesus of History, of whom we are now speaking. Therefore do I believe it to be a part not merely of our intellectual integrity, but of our spiritual honor, that we shall accept this Jesus of History without question. Even though such acceptance involved incalculable spiritual loss, I should still insist that we had no choice but to cling to the facts. Even though the facts went so far as to prove that the Nazarene never lived, and that the Jesus of History was as much a figment of the imagination as the Christ of Dogma, I should still contend that we must read the record as it stands. For "God is not mocked." We cannot fool the universe. Whatever we may whisper to our deceived consciousness, a fact is still a fact. In this case the fact is the Jesus of History, the man of Nazareth, the prophet of the Kingdom! To him, therefore, for better or worse, we must give our faith.

In all that we have just been saying about this historical aspect of the Christological problem, there has been the suggestion that the acceptance of the man Jesus, in contrast to the divine Christ, involved perhaps a genuine loss to our religious life. This suggestion brings me at once to the second consideration which I want to submit to you in this matter of the Christ of Dogma versus the Jesus of History!

(2) I refer to the fact that the human Jesus is not only true from the standpoint of history, but is also infinitely useful from the standpoint of the ethical and spiritual necessities of human life. Indeed, so far from the loss of the divine Christ involving a loss to our religious experience, I believe that this loss of the God-man, with the accompanying recovery of the Jesus of History, involves a spiritual gain which may not unfairly be described as immeasurable. For if we analyze our own hearts, and especially the hearts of men more orthodox than ourselves, we discover that it is not the dogmatic Christ which the world has worshipped and followed all these years, excepting in a purely theoretical way. The allegiance of men to the incarnate God has never passed beyond the phrases of the creed. What they have found in Christ which was helpful and uplifting, is not that which

comes from the second person of the Trinity in heaven, but from the gentle, kindly, compassionate man of Nazareth who lived here once upon the earth. It is the human side of Christ, and never the divine side, which has invariably appealed to men, and challenged their allegiance. This is shown by the fact that whenever Christ has been exalted to a lofty pinnacle of deity, whenever his divine attributes have been glorified to the exclusion of the human, the worship of Mary, his mother, has invariably appeared. She, the woman who for all the marvel of her experience, never lost her earthly character as a Jewish maiden, wife and mother, could be reached in place of her divine son, who was so far away! She was still human and therefore of interest and help to humankind. And whenever, as in the Protestant Reformation, the mortal aspect of the Christ was in any way recovered, the religion of Mary, his mother, straightway disappeared. Not the God-side, but the man side, of the Christ of Dogma is what has always been of significance to men. Not what Jesus was in heaven, but what he did on earth, this is the one fact that has concerned the race.

Nor is it difficult to lay hold on the explanation of this phenomenon! What we need, in this baffling life of ours, is the guidance and inspiration of those who have met the temptations and trials which we must meet, and shown the way to overcome them. We revere our parents because they have lived in wisdom, and traversed successfully the road which we must follow. We are strengthened by teachers and comrades because, like Thomas Arnold, of Rugby, they are

> Souls tempered with fire,
> Fervent, heroic and good,

and therefore

> Helpers and friends of mankind.

We are inspired by the great characters of history, like Socrates, St. Francis, Savonarola, Martin Luther, Abraham Lincoln, because they show within themselves the capacity of that universal spirit which is within ourselves. And so with Jesus the Christ!—but only on the unvarying condition that he was a man like as we are, and therefore equipped not otherwise than we are for the long journey of existence. It gives us no aid or comfort to know that God came down out of heaven, with all the power and vision of his divine perfection, and lived upon the earth a blameless life! We are not helped by being shown in Christ what the omnipotent and omniscient God can do, when he takes on human flesh! Imagine the moral consequence if we should discover that Lincoln was not a man moulded of the

> . . . . . clay from the breast
> Of the unexplored West.

but a deity, who bore with infinite patience and sublime courage the trials and tribulations of the Civil War, for the reason that he had certain divine qualities denied to ordinary men! At once, Abraham Lincoln would lose his place as "the first American," "a hero new," "the leader of our love and trust," and take his unenvied place among the demi-gods of history. What we want to know, in cases of this kind, is what a man can do—what we can do because others like ourselves have done these things. On no other condition can we be guided and uplifted. Hence the insistence of Christians in all ages upon seeking, even in the Christ of Dogma, the man and not the God. They have wanted to know that the prophet who proclaimed the coming of the Kingdom, who bore privation, ignominy and peril for the sake of speaking his gospel to the people, who faced the Pharisees and scribes, the High Priest and the Roman governor, without flinching, who walked to Calvary without fear or bitterness within his heart, who died the most agonizing of deaths with a prayer for the forgiveness of his enemies upon his lips—men have wanted to know, I say, that the prophet who did these things was a human being, with all the weakness of the flesh upon him. If he was God come down from heaven, then this story has no significance. "God of God, very God of very God," could find it easy enough to face enemies who had no power to destroy him, and die a death which was in reality no death at all! But if Jesus was a man, as we are men, then is his achievement sublime, and our own capacity for similar achievement, no delusion.

Now it is this consideration which gives to the Jesus of History an ethical and spiritual utility far exceeding any that has ever come from the Christ of Dogma. It is the man who sees in Jesus the historical and not the theological figure, who is really helped. If Jesus is God, then is his career a mockery of our hope, a snare to our imperfection, a betrayal of our faith. If Jesus, however, is a man, then is he a brother whom we may love, a leader whom we may follow, a saviour by whom indeed we may be saved. Because he lived, we also may dare to live; because he died, we also may be not afraid to die. His humanity does not lower him to our level of weakness and sin; it only lifts us to his level of strength and purity. Because he became human, we are become divine. By virtue of his kinship we do know

> The seeds of Godlike power are in us still;
> Gods are we, bards, saints, heroes, if we will.

Not only, therefore, because of what he is in truth, but also because of what he can do for us in love, do I call you to the acceptance not of the Christ of Dogma but of the Jesus of History.

(3) One other aspect of this problem must I bring to your attention, before I am through this morning, and this an aspect of social, as contrasted with individual, experience. The one reason, I imagine, why the Christ of Dogma gained such prompt ascendency in the development of the church, and held such sway over the hearts of men for so many centuries, was that acceptance of his person gave assurance of the one thing for which men really cared, namely, salvation after death. Through all the period of the Middle Ages, and for two centuries at least into the Protestant era, the problem of the next world held first place in the consciousness of every human being. Especially was this true of those who may be described as spiritually minded, and therefore religious. These men had no interest in this present world. They sought to avoid or escape its circumstance, by immuring themselves in monastery cells, far away from the sights and sounds of earth. The next world was the one important thing to them, especially salvation in this world; and here the Christ of Dogma became a figure of supreme

importance. He it was who had come to earth, in order by his atonement to make possible for men deliverance from death. He it was who now sat at the right hand of the Father as the rigorous judge of those whose earthly life has been given as a novitiate for entrance upon eternal life. He it was whose will must be obeyed, and whose favor must be won. Hence was this second person of the Trinity thought of, dreamed of, loved and feared! Theologians speculated about his person, ecclesiastics thundered and excommunicated in his name, saints and seers saw him in mystic rapture, ordinary men and women sacrificed to his godhead as to an idol. All sought to know him and serve him in this life, lest, in the life to come, he "profess unto them, I never knew you; depart from me, ye that work iniquity."

Now in our time all this has been changed. Our supreme interest today is not in the life beyond the grave, but in the life that is on this side of the grave. We are concerned with this present world, its injustice is our shame, its perfecting our ambition. We refuse to find consolation for the ignorance and misery of the great majority of men today, in the happiness which we may suppose will come to them tomorrow. We are unable to be contented with a hell in this world, on the ground that there is a heaven in the world that is to come. Our problem, we say, is with the "here and now," not with the "there and then." This world is just as much God's world as any other world, and its ugliness therefore an insult to his name. Already are men "the sons of God," and just as much entitled to heaven at this time as at any future time. Therefore is it intolerable that anywhere men should languish and suffer, labor in sweat for no reward, sorrow in tears to no good end. And blasphemy is it that compensation for misery thus undeserved, should be offered in a realm unseen, unknown and never yet made sure. If compensation is to be had anywhere, let us have it here in the deliverance of our children from the ills which have been with their fathers from the beginning. Let us abolish poverty, conquer disease, dispell ignorance, end war, banish injustice, inequality, slavery in every form—let us give to all men health and happiness, freedom and fraternity, love and light—let us make society a brotherhood, a common weal, a great democracy of the spirit—let us establish a kingdom wherein God shall reign, and his will "be done on earth as it is in heaven." Here is our task—a noble task, a necessary task! What may come beyond the grave will undoubtedly be of interest, when it comes. But meanwhile we are here—most of us are dying without a chance to live! Let us, therefore, work as though this life were the only life, and heaven never to be known unless established upon earth!

This is the spirit of our time—the spirit of reform, of social change, of "a new heaven and a new earth"! And it is this spirit which is matched not by the divine Christ but by the human Jesus. Just as the Christ of Dogma is centred in the life to come, so the Jesus of History is centred in the life that now is. He alone can help us in this great task of rebuilding the world after the pattern of justice and of peace; and he can help us, as can no other man who has ever lived. For he it was who dreamed of the kingdom of God, an ideal society, which should some day be established on the earth. He it was who, if he did not actually discover the laws of this ideal society, at least formulated them in such perfect form, that the love which shall save the world is identified forever with his name. Above all it was he who lived the kingdom in his own heart, and died for the sake of transmitting it to the hearts of other men. Do we want to see the world which we must build out of the wreck and ruin of our day? Then must we acquaint ourselves with the mind of the Nazarene. Do we want to find the spirit in which we must work to this end? Then must we find "the spirit which was in Jesus." Do we want to know the laws which we must obey? Then must we learn the precepts of the carpenter prophet. The Christ of Dogma cannot help us in this work. The incarnate Lord is distant far from all these commonplace duties of social reconstruction. But the Nazarene who knew the ways of Palestine, talked with fishermen and shepherds, and by his revolutionary gospel shook state and church to their foundations, he may lead us, if we will follow. In the Jesus of History, and in none other, is "the way, the truth, and the life."

Here, now, are some of the reasons why I believe that the modern man at least must give recognition not to the Christ of Dogma, but to the Jesus of History. It is Jesus, and not Christ, who is true in the light of history and science. It is Jesus, and not Christ, who is spiritually helpful in the endeavor of the single soul for life. It is Jesus, and not Christ, who is a leader in our time's central task of social reconstruction. To put one side the Christ of Dogma, is to lose nothing but superstitions which have done their work and served their day. To take to one's soul the Jesus of History, is to gain everything that human annals have to offer in terms of spiritual idealism. The exchange is all to the good, and cannot be made too soon. For long enough has the mighty Nazarene, as Christ the Lord, been the sport of theologians, the pride of priests, the sword of kings. Time is it, high time, that he became at last today, as he was yesterday, a man who loved men, one of the common people, that in and through his own, he may still labor for his kingdom.

They have taken the tomb of our comrade Christ—
Infidel hordes that believe not in Man;
Stable and stall for his birth sufficed,
But his tomb is built on a kingly plan.
They have hedged him round with pomp and parade,
They have buried him deep under steel and stone—
But we come leading the great Crusade,
To give our Comrade back to his own.

YULETIDE.

Asleep and hidden deep beneath the snow,
Methinks the patient nurslings long to heed
The call of lengthening days, that every seed
May feel its eager life uprise and grow.
Like them we languish till a vital glow
In glad goodwill responsive to the need
Of brother hearts, with warmth of thought and deed,
Awakes a Christmas joy which all may know.

Despite dull cold and dark, that kindling power
Unspringing burgeons now through all the earth
As wintry souls, exultant, careless fling
Their selfish gloom aside, while friendly mirth
O'er flows with song, and hails, in festive hour,
The clarion cry of Yuletide and the spring.

—*W. Hanson Pulsford.*

The Breeder's Gazette.

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SERMON TOPICS FOR JANUARY AND FEBRUARY

Studies in Modern Mysticism

Draw, if thou canst, the mystic line
Severing rightly his from thine,
Which is human, which divine.
—EMERSON.

January 6—The Bhagavad-Gita
An Ancient Hindu Classic

January 13—The Brahmo Samaj
The New Hinduism in the East

January 20—Theosophy
A New Hinduism of the West

January 27—The Bahai Movement
A Free Religious Movement in the East

February 3—Christian Science
Neo-Buddhism in the West

February 10—A Lincoln Anniversary Sermon
Three Great Supporters: Charles Sumner, Carl Schurz, Lyman Trumbull

February 17—Modern Substitutes for the Church
The "New Thought" and other Cults

February 24—Realizing God.
The Awakened Life.

EIGHT READINGS

From Contemporary Poets
by
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Abraham Lincoln Centre, 700 Oakwood Blvd.

In the Parsonage on successive Monday evenings, beginning promptly at 8 o'clock. No admission fee. All are welcome.

It is hoped that these readings will prove a relaxation from the intensities of the hour, refresh lives, bring a renewal of faith and a restoration of the peace and poise that belong to the sane spirit.

SINGERS OF TODAY

All around him Patmos lies,
Who hath spirit-gifted eyes.
Who his happy sight can suit
To the great and the minute.
Doubt not but he holds in view
A new earth and heaven new;
Doubt not but his ear doth catch
Strain, nor voice, nor reed can match.
—EDITH THOMAS.

January 7—A Group of Women
Fanny Stearns Davis, Theodosia Garrison, Ruth Comfort Mitchell, Harriet Monroe, Sara Teasdale, Margaret Widdemer, and others.

January 14—A Group of Men
Witter Bynner, Dana Burnet, Arturo Giovanitti, John Oxenham, Percy Mackaye, Robert Schauffler, Louis Untermeyer, and others.

January 21—A Group of English Singers
Lascelles Abercrombie, Rupert Brooke, Walter de la Mare, William H. Davies, Wilfrid Wilson Gibson, and others.

January 28—A Band of Irish Rebels
Padriac Colum, Strickland Gillilan, Thomas Kettle, Francis Ledwidge, W. M. Letts, Thomas MacDonagh, Patrick MacGill, Joseph Mary Plunkett, James Stephens, and others.

February 4—Fun Makers and Dialect Writers
T. A. Daly, C. J. Dennis, Anthony Euwer, Robert Frost, Edgar A. Guest, Arthur Guiterman, Lance-Corporal Lee, Robert W. Service, and others.

February 11—Drummers and Trumpeters of Chicago and to the Westward
Arthur Chapman, Julia Cooley, Arthur Davidson Ficke, Florence Kiper Frank, Vachel Lindsay, Edgar Lee Masters, John G. Neihardt, Carl Sandburg, Eunice Tietjens, and others.

February 18—Prophets of Faith and Psalm Singers
Elizabeth G. Cheyne, Julia Cooley, Josephine Peabody Marks, Angela Morgan, Sarojini Naidu, Rabindranath Tagore, and others.

February 24—Request Program
Omissions, Left-Overs and General Review.

NOTES

The Browning Class will complete the reading of "Sordello" on Friday, January 4. The remaining meetings in January will be given to a general review of the poem, a study of the plot, and the compiling of a "Sordello" anthology. It is believed these discussions will serve as an introduction to this difficult poem more effective than anything now available in print. A good time for recruits to join the class.

Religious Study Class. The course in "Beginnings" now enters upon the Psychology of Primitive Man, the thought of sin, death, origin of soul, heaven and hell, prayer, etc. Class on Tuesday, 10:30 a. m. and Friday, 8 p. m.; Sunday School, 9:30 a. m. Mr. Jones leads all these groups. Strangers welcome. New members always solicited.

Lincoln Centre Fellowship will omit its January meeting on account of the Annual Dinner. Announcement of the February meeting will be made later.

RELIGION AS A SOCIAL EXPRESSION OF CIVILIZATION.

(A course of eight lectures by George Willis Cooke, under the auspices of the Free Religious Association. Sunday afternoons at three o'clock. At 2 Jefferson Hall, Trinity Court, Boston.

January 13—Civilization as a Result of the Social Transmission of Human Experiences.

January 20—The Creative Genius of Social Man with Reference to the Origin and Nature of Religion.

January 27—Communal or Tribal Religion in America, Africa, Polynesia, and Australia.

February 3—Feudal Religion as seen among the higher Savage and the Barbarian Peoples.

February 10—National Religion in China, India, Persia, Babylonia, Egypt, Greece and Rome.

February 17—The International Religions—Buddhism, Judaism, Christianity, Islam, and Bahai.

February 24—Modern Religion and its Attempts at Becoming Universal.

March 3—The Future of Religion, or, Religion as a Human and Cosmic Motive.

"THE SOCIETY FOR ETHICAL CULTURE OF NEW YORK"

The eighth season of the Sunday Evening Meetings will begin January 6 and extend to March 24, inclusive. Mr. Alfred W. Martin will deliver a

series of six lectures (each followed by public discussion) on "Great Issues of the Day." This course will be followed by six additional lectures on the same general topic, the speakers to include Dr. Algernon S. Crapsey, Mrs. Jackson Fleming, Mr. Horace J. Bridges of the Chicago Ethical Society, Mr. G. E. O'Dell of the St. Louis Ethical Society, Dr. J. L. Elliott and, it is hoped, Prof. Adler.

Detailed announcement of the dates and subjects of these six lectures will be made in January.

A committee of fifteen young men will have the management of these meetings in charge, Mr. E. H. Dewson, Chairman.

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